# THE
# Christian Mourner
# COMFORTED:
## OR A
## Sermon preached at the Funeral of
## Mrs. *SUSANNA TYTE*,

Late Wife of Mr. *Tho. Tyte*, sen. of *Stalbridg*, in the County of *Dorset*, *Octob.* 12. 1691. and since enlarged.

Wherein is represented,

I. What the Funeral-Practices of the Heathens were, and how unworthy of a Christian's Imitation.
II. The lawfulness of Mourning at the Christians Funeral.
III. In what Cases it is justifiable.
IV. What those Considerations are that tend to moderate the Sorrows of surviving Christians for their deceased Friends.

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By John Sprint, the meanest and unworthiest Servant of the best and greatest Master.

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*London*, Printed by *J. D.* for *Samuel Sprint*, at the Bell in *Little-Britain*, 1692.

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# *To Mr.* Samuel Powel, *Merchant of* London, *and his Vertuous Consort, my most obliging Friends and generous Benefactors.*

*Honoured* { *SIR,* / *Madam,*

HAD I not been retarded in my design of publishing this Discourse by long-continued Indispositions of Body, and Distractions of Mind too, it might have given you a seasonable Visit for the Diversion at least, if not the asswaging of those Sorrows which the Death of your *dear Brother*, and my *bountiful Friend* (*a*) had created to you: but the days of your justifiable Mourning being now so far spent, I dare not offer these Pages to your view upon such a pretence, lest I should be reply'd upon with that Smartness as the *Trojan Embassadors* were, who having long delay'd to comfort *Tiberius* for the Death of his Son *Drusius*, the old Gentleman requited their stale Complement with this cutting Repartee, *viz.* That he also sympathized with them in the loss of their brave Citizen *Hector*, who died above a thousand Years before. And I must acknowledg, that my Dilatorineſs herein is the more culpable, since I am so great a sharer in your Loss, being now deprived of the best, ay, and kindest Friend that I ever had, without disparagement be it

(*a*) Mr. *Robert Bouth* Merchant.

ſpoken to thoſe that yet remain, who yet have been generouſly kind, far beyond my Deſerts; amongſt whom thoſe of your Family (*b*) ſtand in the firſt Page of my Catalogue, and their Names juſtly claim a Proximity to the *Imprimis*. So that tho I am forced to quit the fore-mentioned Pretence, yet the Gratitude I owe you for all your many and great Favours, oblige me to preſent you with my firſt-fruit Offering, as a Teſtimony of thoſe unfeigned Reſpects I have for you, and to imbrace the firſt opportunity of telling the World how much I am engaged for ever to be,

(*b*) Mrs. *Partridge.* Mr. *Bonet*, &c.

*Stalbridge*, Jan. 11, 169$\frac{2}{3}$. Honoured { SIR, Madam,

Your Thankful and Obedient Servant,

*J. S.*

PRINCETON UNIVERSITY

TO

TO THE

# Mourning Readers.

AFter I had preached this Funeral Sermon, the only surviving Sister * of my deceased Friend, requested a Transcript of my Notes, a Work, tho tedious to me, yet the Respects and Kindnesses which I have received both from her and her Husband †, necessitated me to perform; which I had no sooner began, but it came into my Mind, that if I took a little more pains to enlarge my Discourse, it would be a means to divert my Thoughts from the trouble of transcribing; and having taken therein the Pains that were consistent with that valetudinary State I have long been in, to prevent any further Trouble of that Nature, and in hopes of doing some Service to those in their sorrowful Circumstances, I have committed it to the Press; and tho I am conscious of its Defectiveness, yet considering that the true Mourner and the censuring Critick are seldom Companions, I am not without Hopes that you will accept of the Sincerity

* Mrs. Elizabeth Tyte.

† Mr. Thomas Tyte, jun.

*cerity of my Desires, as an Atonement for the Weakneſs of my Endeavours to ſerve you; and if in the peruſal of it, any comforting Thoughts ſhall ariſe in your diſconſolate Souls, give God the Praiſe, and vouchſafe me your Prayers, who am,*

*Yours in the Work of the Lord,*

J. S.

The

# The Christian Mourner comforted.

## 1 Thess. iv. 13.

*But I would not have you to be ignorant, Brethren, concerning them which are asleep, that ye sorrow not, even as others which have no Hope.*

OF all temporal Losses, those of dearest Friends, and neerest Relations, are by all reputed the greatest, and are productive of the most imbittered Sorrows; though the Poet tells us indeed,

*Majore domus gemitu, majore tumultu,*
*Plangimur, mimmi, quam funera.* (a)

(a) *Juven. Sat.* 13.

Which by an ingenious Pen is thus Englished;

*Our Friends and Off-spring to the Grave we bear,*
*With far less trouble than our Wealth we spare.*

But this seems to be but a flash of Poetry, or at most but a Character of the basest of Men, who are sunk into a degree of Degeneracy below their Species: For holy *Job* (who was patient under all his wearying Afflictions, even to a Proverb) we find calmly listens to the Tidings brought him of the loss of his Goods, his Oxen, and his Sheep, *&c.* But when the doleful Messenger comes to him with the sad News, that his Children, both Sons and Daughters, by a terrible Providence, were buried in the Ruins of that House wherein they were Feasting, then *Job* (who had heard all the rest without Commotion or Disturbance) was overcome with Grief at this

this last News; and laying aside all other Thoughts, gave up himself to the most lamentable Sorrows, tearing his Garments, cutting off his Hair, he threw himself on the Ground, as having given Grief a free Dominion over him. It's storied of *Tymanthes* a Grecian Painter, when he was to resemble the doleful Sacrifice of *Iphigenia*, that he drew a sad *Ajax*, a mournful *Ulysses*; but the Face of *Agamemnon* the Father, he vailed with a Sable Curtain, as not being able to draw his Sorrows to the Life. But what need have I to ramble to such distant Periods of Time for Instances of this Nature, since there are so many sad and sorrowful Ones that face me in this present Assembly? Why are the Faces of our Mourning Friends, that e're while shined amongst us, now clouded with Sorrow; and their Hearts that were filled with Gladness, now surcharged with Grief? What mean the sad Sighs, and trickling Tears that we this day have heard and seen amongst them? Have they not, at some time or other, sustained Losses that have been considerable? And have their Sorrows ever arrived to that maturity, as now they are for the loss of their Dear Relation, and our Christian Friend? Griefs of this kind, Sorrows that arise from these Causes, and are prest home by such powerful Motives, are of such a penetrating Nature, that they pierce the Heart, and pain the Bowels to that degree, that none can truly know but those that feel them; and even they too, amidst all their plenty of Sorrows, labour under a poverty of Expression: What, to have my familiar and constant Friend, that was so lovely to me in Life, snatch'd from me by Death, so that I must see and converse with him or her, in the Land of the Living, no more! O how extreamly afflicting are the thoughts of it, to lose, not only a Friend, but one that stuck close to me in my Straits, and assisted me more faithfully than a Brother; an *alter ego*, a second Self, a dear Husband, or a faithful and loving Wife, with whom I have lived so comfortably these many Years, who hath been a Partner with me in my Griefs and Troubles, and was industrious to make me easy and happy in my Station; to lose the society of this Friend, not only for a few Days or Weeks, but for ever: O, all my days of Comfort are now expired, and I shall no more rejoice among the Sons of Men; my Loss is irreparable, my Grief is inexpressible. Your

Job 1. 20.

Loss

Loſs indeed is great, and your Sorrows without doubt are very grievous.

*But yet I would not have you to be ignorant*, my mourning Brethren and Friends, *concerning them who are aſleep, that ye ſorrow not even as others which have no hope.*

There are ſome who have ſtrained the Senſe of theſe words ſo far as to make them a prohibition of all Sorrow and Mourning at the Chriſtian Funeral. But if we take notice of the Apoſtle's manner of expreſſing himſelf, we ſhall find that tho he argues againſt immoderate and extravagant Sorrows, ſuch as thoſe of Heathens were, (with whom it ſhould ſeem the Chriſtianized *Theſſalonians* did too much ſymbolize) yet he allows moderate Sorrow on ſuch occaſions; if he had not, then ſurely he might eaſily have left his Opinion to the Church in more plain and expreſs terms, and he could have ſaid, I would not have you ignorant, Brethren, concerning them which are aſleep, *that ye ſorrow not at all*, and this had been plain and obvious; but when he ſaith, that *ye ſorrow not as do others which have no hope*, he ſeems to preſcribe to them the form and manner of their Funeral Sorrows; and intimates that they ought to be ſuch as might be reconcilable to their Chriſtian Hope.

There are four Topicks, or Heads of Diſcourſe, which theſe words of the Apoſtle offer to our Conſideration, and which I ſhall make it my buſineſs to enquire into.

I. What the Funeral-Cuſtoms of the Heathens were, and after what manner they did expreſs their Sorrows for their deceaſed Friends, that you may ſee what reaſon the Apoſtle had to prohibit the Imitation of them.

II. Whether (as ſome have inſinuated from theſe words) it be unlawful for Chriſtians to bewail the Deaths of their Friends? and if upon a due ſearch it be found not to be unlawful, then I ſhall enquire,

III. How, and upon what Conſiderations ſuch Sorrows may be juſtifiable.

IV. What Tendency the right Knowledg and ſerious Conſideration of the State and Condition of deceaſed Chriſtians hath to moderate the Sorrows of thoſe that ſurvive.

I. What the Funeral-Customs of the Heathens were, and after what manner they did express their Sorrows for their deceased Friends.

And here, upon Examination, we shall find that the Apostle's prohibition of them to Christians is justifiable on a threefold account;

1. Because they were such as were indecent and unseemly.

2. Excessive, even beyond all the bounds that Moderation had set them.

3. Barbarous, and full of detestable Cruelty.

1. The Heathens, who were without hope, were wont to express their Sorrows for their departed Friends in a very indecent and unseemly manner, unbecoming Men, much more Christians; they were such as exposed their Persons to Reproach, and therefore were certainly inconsistent with the honourable Profession of Christianity. For Women upon the Deaths of their Friends and Relations, to daub their Heads with Dirt, and to besmeer their Faces with Mud, and so go out with their naked Breasts into the Streets weeping and wailing on one side: And the Men going along, beating of themselves in a sad and doleful, and disconsolate manner, on the other, as was the manner of the Egyptians (*b*); or for Persons to tear off their Hair from their Heads, to rent and mangle their Cheeks until their Faces were covered with gore, as did not only the ancient Heathens, but some of later Ages too (*c*). What uncomly sights were these? Such Funeral-Practices God particularly cautioned the Jews against, as unbeseeming the *Port* and setled *Gravity* of that Relation they stood in to him; *Deut.* 14. ver. 1. *Ye are the Children of the Lord your God* (*d*); *ye shall not cut your selves, nor make any Baldness between your Eyes for the Dead.* A Prohibition that extended to all those Methods which the Heathens took to deform themselves in token of their Sorrow for the Dead, which were various, as scratching their Cheeks with their Nails, marking their Foreheads with hot Irons, slitting their Noses with Knives, and piercing their left Hands with Darts: They also shaved their Heads and

(*b*) Herod. Halicar. *l.* 2. *n.* 85.

(*c*) Polydor. Virg. de invent. rerum, *lib.* 6. *p.* 442, 443.

(*d*) Honeste & decenter vos gerite, ut decet filios Dei. *Bonfrerius* in loc.

and Beards (*e*): all which were implicitly forbidden here, and more expresly in *Levit.* 19. 27, 28. *Ye shall not round the Corners of your Heads, neither shalt thou marre the Corners of thy Beard. Ye shall not make any cuttings in your Flesh for the Dead, nor print any Marks upon you: I am the Lord.* As for the cutting of their Hair, *Tully* tells us of *Bion* himself, that he decided the Custom in *Agamemnon*, accusing his Folly therein, as if the shaving of his Head would any ways relieve his grieved Soul (*f*). And for my own part, I cannot see of what use the shaving of the Head could be to those Heathenish Mourners, unless it were to cure them of that Madness which put them upon such odd and uncouth Practices.

(*e*) Herod. *lib.* 4. *n.* 71. *and* Servius Ænead. Photian Consol. ad Apollon.

(*f*) Perinde stultissimum Regem in luctu capillum sibi evellere, quasi calvitio moeror levaretur. *Tusc. Q. l.* 3.

2. The Heathens were very excessive and extravagant, both as to the Time and Manner of their Funeral-Solemnities; which the Roman Legislators (that were, or ought to have been at least, the wisest of them) saw but too great cause to curb and restrain by the Authority of a Law (*g*).

(*g*) Godwin. Rom. Antiq. *p.* 81, 82.

As for Time, tho commonly amongst the Romans they mourned but seven or nine days, as appears by their *Sepren-dial* and *Novendial*, *i. e.* their seven and nine days Sacrifice, which they offered to the *Manes*, or Ghosts of the Deceased (*h*); yet the more scrupulous sort contained their Mourning much longer. By the Laws of *Numa*, Women were wont to lament the Deaths of their Husbands, Children, and Parents a whole Year, which according to our Computation of Time, is ten Months; and Children that died from three to ten Years of Age, their Parents might mourn for them as many Months as they had lived Years; but if any Woman chanced to marry before the ten Months of mourning for her Husband were expired, she was accounted infamous (*i*). And from this Law of *Numa* arose that distinction which the Romans made between those two words *lugere* and *elugere*, the former signified no more than to mourn for some part of the time prescribed; the latter to mourn out the full time (*k*). There were others that protracted their mourning to a longer date, as *Crassus* is said to have bewailed the Death of his Son the space of two Years (*l*). The Romans had their Anniversary *Commemorations* of the

(*h*) Polydor. Virg. de invent. rerum, *lib.* 6. *p.* 445.

(*i*) Polydor. Virg. de invent. rerum, *lib.* 6. *p.* 441.

(*k*) Godwin. Rom. Antiq. *p.* 32.

(*l*) Herod. *l.* 1. *n.* 46.

Dead, which were called *Parentalia*, *i. e.* Feasts or Banquets, made at the Funerals or Tombs of Fathers, Mothers, or other Friends that were dead; in compliance with which Custom of *Rome* Pagan, *Rome* Papal hath instituted those two annual Festivals, call'd *All Saints* and *All Souls*. Methinks the rise of them, as related by one that was Papist enough (*m*) is very comical. It should seem *there was an old Spanish Monk*, Odilo *by Name, who proling into* Sicily, *happened to come so nigh to the burning* Ætna, *as to hear the fiery Groans of its urging Flames, which hideous Noise, by the Power of his Monkish Fancy, he was perswaded to believe could be nothing else but the Purgatorian Cries of unfortunate Souls, for the Prayers and Sacrifices of Christians to rescue and deliver them from those Torments they there endured: whereupon he retires to his Monastery, and prevails with his Brethren to celebrate the first of* November *in honour of all Saints departed, hence called* All Saints, *and the second of* November, *to perform the Rites and Services that were due to the Dead*, (*i. e.* by the Authority of Popish, or rather Paganish Superstition) which was called *All Souls*. But to return to my Design in hand, which is to shew, That the Heathens did exceed in the time of their sorrowful Remembrances of the Dead, to that degree as was not to be imitated by those who were Heirs of the greatest Hope; which is confirmed by the Observation that some have made of the difference between the Mournings of the *Egyptians*, and the Mournings of *Joseph* and his Brethren for *Jacob*; the former mourned at most but for a Friend, and yet continued it for seventy days, *Gen.* 50. 3. the latter for a dear Friend and near Relation, and yet continued it but for seven days, *Gen.* 50. *ver.* 10.

(*m*) Polydor. Virg. de invent. rerum, *lib.* 6. *p.* 443.

As for the manner of their mourning, herein also these exceeded the bounds of Moderation.

The Greeks were wont, on such Occasions, not only (δακρυα χέειν) to shed Tears, which yet they did very plentifully; but (ὀιμώζειν) to cry out, to yell, making a dismal noise like the Irish Howl. Among the Romans, the Friends of the Deceased being gathered together, made a dreadful Outcry, in hopes, if possible, to awaken the Dead; this they did several times, but when they saw there was no hopes of their being

being heard, they prepared the Corps for Burial; this Action was called *Conclamatio*: and besides the hideous Noises which were made by the Mourning Relations of the Deceased, to add a greater Solemnity to their Sorrows, they hired certain Persons, both Men and Women, to sing and play with Instruments, doleful Tunes about the Streets, and at the Mourners Houses. A Custom still retained in some Countries. (*n*)

(*n*) Cassanæi Catal. Gloriæ mundi, pars 2. Consid. 5.

*Objection.* But we find the Jews, as well as the Heathens, did observe these Customs. *Solomon* tells us of the Mourners going about the Streets, *Eccles.* 12. 5. And the Evangelist speaks of the Minstrels playing in the Ruler's House upon the Death of his Daughter, *Mat.* 9. 23, *&c.*

*Answ.* Before Life and Immortality were brought to light by the Gospel, the Jews had not such enlarged Hopes of the Resurrection, and therefore were the more ceremonious in their Burials.

Add hereto the Examples of their Heathenish Neighbours, that were without Hope, which had no small influence upon them, and proved but too strong a Temptation to them, not only to imitate the Heathens in these things, but in committing even the most detestable Idolatries.

Moreover the Heathens were very extravagant in their Funeral-Expences. *Alexander* is said by *Plutarch*, to have expended ten thousand Talents at the Funeral of *Ephestion*. How great Riches are consumed and spent in the Funerals of the *Chinese*, is almost incredible; for besides that their Coffins are often of Gold or Silver, many Jewels and Precious Stones of great value, are together inclosed with them (*o*). The Charges that some were at in erecting Monuments, were incomputable; witness the Egyptian *Pyramids*, the *Mausolea* and *Labyrinths*, all which were Tombs and Monuments of the Dead, as *Hervetus* in his Notes on *Clem. Alexand.* observes from *Strabo*, *Pausanius*, *Diodorus* (*p*). *Herodotus* speaking of *Mycerinus* (one of the Kings of *Egypt*) his *Pyramid*, saith, That in it was buried more thousands of Talents than Arithmetick could afford Numbers to account (*q*). Thus extravagantly expensive were the Heathens in their Funerals. But for Christians, who know the Wants and Necessities of their living Brethren, and how great their Obligations are to relieve them, to lavish away so much upon those that are dead, who neither need it,

(*o*) Mûrct. *Rites of Funerals*, p. 74.

(*p*) Clem. Alex. p. 56. in lit. (*m*)

(*q*) Herod. lib. 2. p. 45. n. 53.

nor

nor can at all be profited by it, (r) this may look indeed like Kindneſs to the Dead, but is real Cruelty and Injuſtice to the Living.

(r) Quid proficit Sepulchrorum ſuperbia? damna ſunt potius viventium quam ſubſidia mortuorum. *Ambroſius in Serm.*

The wild exceſſes of their Sorrows did not terminate here neither, but they proceeded to Acts of the greateſt Barbarity and Cruelty, killing and murdering, not only Beaſts but Men too. *Homer* in relating thoſe Honours that were done to the Body of *Patroclus*, tells us, That *Achilles* having ordered the Army to be ranged in Battel-Array round about the Woodpile, in which the Body was to be burned, cauſed twelve young Gentlemen, Trojans, to have their Heads cut off, beſides a vaſt number of Oxen, Horſes, Sheep, Dogs, and other Beaſts, which were butchered, and their Bodies confuſedly laid about the Corps of his Friend; all which were conſumed amidſt the lamentable Cries of the whole Army (s). Neither were the *Scythians* inferior to theſe in the Cruelties they acted at the Funerals of their Kings, who were wont to kill one of his Concubines, a Groom, a Cook, and a Letter-carrier, to accompany him to the other World: And upon the Anniverſary, or return of the Year, they ſlew fifty young Gentlemen, and ſo many brave Horſes, and ſo continued their Mourning (t). A Cuſtom yet remaining in ſome barbarous Nations of the World (u). And from theſe inhumane Practices, the *Ludi Honorarii* amongſt the *Romans* derived their Original, wherein they did, by Fencing and Sword-playing, kill and deſtroy one another, as being perſwaded that the ſhedding of Man's Blood at the Burial of their Friends, would be propitiatory for the Soul deceaſed (w). Theſe were unqueſtionably the Devices of Satan, (ſaith *Aretius*) who is greatly delighted with Blood and Murder, and therefore is by our Saviour ſaid to be *a Murderer from the Beginning*, John 8. 44. (x). Theſe Reaſons are, I hope, ſufficient to warrant the Apoſtle's prohibition in the Text, *(viz.) That ye ſorrow not, even as do others which have no Hope.*

(s) Hom. Iliad.

(t) Herod. l. 4. p. 282. n. 71, 72

(u) Benedict. Aret. Loc. com. p. 532. col. 2.

(w) Godwin. *Rom. Antiq.* p. 98.

(x) Loc. com. p. 532. col. 2.

I proceed therefore,

II. To enquire, Whether (as ſome have inſinuated from theſe

these words) it be lawful for Christians to bewail the Death of their Friends at all.

Though (as I have shewn already) the Text must be extreamly tortured, before it can be made to speak this Language; yet for the satisfaction of those who are apt to offer such Violence to Truth and Nature too, I have variety of Arguments to produce for the silencing of this their Stoical Opinion.

1. The Mourning for the Dead, under the Levitical Law, was esteemed a Legal Pollution or Uncleanness, yet the Priests who were obliged to extraordinary Purity, were allowed to mourn for their nearest Relations, *Levit.* 21. 1, 2, 3. On which the Learned *Willet* makes this Observation, The Profession then of Religion, doth not extinguish natural Affection; and our Saviour reproveth the Scribes, who under colour of Religion, and offering to the Altar, taught the People to neglect their Parents, *Mark* 7. 11.

2. The Apostle exhorts Christians, as to *rejoice with them that do rejoice*, so also *to weep with them that weep*, Rom. 12. 15. Some think, that he alludeth to the two Gates in *Solomon*'s Temple; at the one whereof they entred that were to be married, who were joyful and merry; at the other, who were to do Penance, and for a time were excluded from the Company of the Faithful, and these were always sad and mournful (*y*). But however in the words the Apostle condemneth Stoical Stupidity and Apathy; and therefore I think that St. *Cyprian*'s Compassion is a practical Comment on the Text, (*z*) "I partake in every Man's Grief, and am as much "affected and afflicted, as if it were my own Case. Now if it be lawful for us to join with others in Mourning, then surely it is not unlawful for them to mourn. But,

(*y*) *Assemb. Annotat.*

(*z*) Cum singulis pectus meum copulo, mœroris & fletus pondera luctuosa participo; cum plangentibus, plango; cum defientibus, defleo, &c.

3. We are prompted to it by the Examples of great and worthy Persons, renowned for their Religion and Wisdom, whom we cannot with Modesty accuse either of Ignorance or Sin in the case. Thus *Abraham*, the Father of the Faithful, upon the Death of his Wife *Sarah*, goes to mourn over her Corps at *Hebron*, Gen. 23. 2. according to the Custom which then was, and after continued among the Jews, which was to weep a certain time at the Bodies or Graves of the Dead.

John 11. 31.

Dead. *Jacob* mourns for his lost *Joseph* many Years, *Gen.* 37. 34. And if we may credit Interpreters, he continued his Mourning for him until he came to the knowledg of his being alive, which was about two and twenty Years; and though the peculiarity of his Circumstances might justify the protraction of his Sorrows, yet they were not such as made him altogether unexemplary unto others. The *Israelites* mourned for *Aaron* thirty days, *Numb.* 20. 29. The like Mourning they made for *Moses* in the *Plains of Moab*, Deut. 34. 8. All *Judah* and *Jerusalem* bewailed the Death of *Josiah*, for whom the Prophet *Jeremiah* composeth a *mournful Elegy*, 2 Chron. 35. 24, 25.

In the *New Testament*, *Mary*, and even *Christ* himself, mourn for *Lazarus*, John 11. 33, 35. The faithful Christians solemnly buried *Stephen* with great Mourning, *Acts* 8. 2. Since therefore we have the Practice and Example of Old and New-Testament Believers for our Warrant; and even Christ himself not only not reproves, but by his own Example approves it; we then may conclude, that moderate Mourning for the Dead, is a pious Office not to be neglected even by Christians.

God threatens it as a severe Punishment to *Jehoiakim*, that he should die unlamented, and be buried in an undecent and contemptible manner, none attending him to his Grave, or mourning for him. A Judgment which the Jews did greatly dread, as appears by their *Litany*, wherein they deprecated four things.

Jer. 22. 18.

Weems *in his four Degenerate Sons*, p. 208.

1. The Circumcision of the *Sechemites*.
2. The Religion of the *Samaritans*.
3. The Death of the Uncircumcised.
4. The Burial of *Jehoiakim*.

Ezek. 24. 16, 17.

And the Reason why God commands the Prophet *Ezekiel* not to mourn in the Funerals of his Wife, was, that it might be a typical Instruction of the Rebellious *Israelites*, in the nature of their dismal ensuing Fate, who were to perish and be destroyed at that rate, as that there should not one survive to bewail their Destruction and Ruin. But if Mourning

ing at Funerals be unlawful, then surely the former must be an empty Threat, and the latter an improper Type.

4. Funeral Sorrows are a Debt due to Nature; and we offer Violence to the one, when we totally suppress the other. Nature requires, that when these Plants are sown in Corruption, they should be watered with Showers of Tears: And Grace destroys not Nature, but regulates it; nor Reason, but rectifies it; nor takes away Affections, but moderates them: Affections are good, when set upon right Objects, and kept within due Bounds; and this Christianity doth teach, and Grace doth effect: And to mourn for the Dead, especially the Dead in the Lord, is a Duty that both Nature and Grace teach, and God requireth. (a)

(a) *Continuators of Mr. Pool in loc.*

5. The Company and Conversation of dear Friends, and near Relations, do contribute more to our present Comfort and Happiness, than any temporal Enjoyment besides, even in a delightful Paradise; that *Adam* should be without the society of an obliging Friend and suitable Companion, was that which rendred his Happiness there imperfect and incompleat. God himself, who upon the review of the other parts of the Creation, pronounced them very good, when he saw *Adam* destitute of Company, said, *It is not good that the Man should be alone*, and therefore resolves upon making *a Help-meet for him*. Now for us to be insensible of these comfortable Blessings and Pledges of Divine Favour, bespeaks us to be guilty of foul Ingratitude, which is very displeasing unto God; for can we delight in, and be thankful for a Mercy, when enjoyed by us, and not miss it when removed from us? Surely what is enjoyed with Pleasure and Thankfulness, must needs, when lost, be afflicting and troublesome to us. But I may have occasion to speak more of this afterwards, I shall only answer an Objection or two, and so pass on to the third Enquiry.

Gen. 2. 18.

*Object.* 1. Those that lament the loss of departed Friends and Relations, seem to be disturbed and displeased with the Will of God, and to contradict their daily Prayers: for *God hath appointed for Men once to die*, and we are bid to pray, that *God's Will may be done in Earth, as it is in Heaven.* And therefore since the Deaths of our Friends and Rela-

tions are the Disposals of his Pleasure, our being grieved and troubled for them, is a sign that we are dissatisfied with the wise Disposals of Providence, and unwilling that our Devotions should be accepted.

*Answ.* 1. As 'tis the Will of God that our Friends and Relations should die, so 'tis his Will and Command that we should perform all the Offices of Humanity towards them even when they are dead, amongst which this is not the least, that we bedew their Hearse with our Tears, as hath been already proved.

2. God, whose Will and Pleasure it is that our Friends should die, hath ordained that it should be grievous and afflicting to us, that it is not only an Effect and Product of Sin to them, but to us, who thereby are deprived of the Comfort and Benefit of their Company and Society; and therefore our being troubled and grieved for it, considered absolutely and in it self, is no more contradictory to the Will of God, than our mourning for those Miseries that occur to us from a consuming Famine, the raging Pestilence, or devouring Sword, which are equally the Appointments of Heaven as the other.

*Object.* 2. But all things shall work together for the good of them that love and fear God; even all those Providences which are so afflicting to Sense, and puzling to Reason, that they seem to be against us, shall in the end appear to have been very serviceable for the promoting of our lasting Comfort and Joy; and why then should we not silence our present Grief?

*Answ.* Two things are to be considered by us in the Death of our Friends.

1. The present and immediate Loss we thereby sustain and endure.

2. The design of God in this afflicting stroke, which by Faith we apprehend will be profitable and advantagious to us for the future, but how or which way, we are for the present ignorant of.

Now as for the former, *viz.* our present Loss and Damage that we sustain by their Deaths, a Sense and Perception of it is congenial with us, and 'tis that which God hath originally

nally placed in our Natures: Now Faith doth not deſtroy our Feeling, neither are our ſorrowful Reſentment of Loſſes, which are natural concluding Arguments of our Infidelity and Diſtruſt of the Sufficiency of God's Wiſdom, Power and Goodneſs to make theſe Providences to iſſue in our final Comfort and Joy. Having thus anſwered theſe Objections, I come now to the third Enquiry, *viz.*

III. Upon what Conſiderations the ſorrowing for the Deaths of our Friends may be juſtifiable; and they are ſuch as theſe.

1. The Conſideration of the original Cauſe of Death, an account of which the Apoſtle gives us, *Rom.* 5. 12. *Wherefore as by one Man Sin entred into the World, and Death by Sin; and ſo Death paſſed upon all Men, for that all have ſinned.* Had Sin been kept out of the World, Death had never entred in; had it not been for Sin (my Brethren) we ſhould never have had ſuch ſorrowful occaſions of our aſſembling of our ſelves together, as we have had, as now we have this day, or as we may yet have: we may go to the Sepulchers of all our deceaſed Friends, who are there ſleeping in Duſt, and ſay, had it not been for Sin, theſe would never have been reduced to this dark and ſilent State. And can we with dry Eyes and unrelenting Heads, look on the diſmal Tragedies that Sin hath, and ſtill is acting in the World? Can we behold the ſad Effects of it, even in the Deaths of our own dear Friends and Relations, and not be touched with it? Hath Sin brought forth the deadly Decree againſt all Mankind, and ſhall we not be moved at it? Where then are the tender Reſentments of the compaſſionate Chriſtian?

2. Our Sorrows may be juſtified from a conſideration of our own both Spiritual and Temporal Intereſt and Advantage, which is much impaired and greatly prejudiced by the Death of our Friends; for hereby we loſe the benefit of their good Counſels, wholſome Inſtructions, earneſt Prayers, and endearing Society: And by this means our Worldly Concerns are many times brought to a ſtand; ſo that the removal of a diligent Husband, a careful Wife, an

obedient Child, or faithful Servant, out of a Family by Death, proves oftentimes like the pulling of a Stone out of a well-built Arch, which endangers the fall of all the rest. Add hereto the Consideration of our manifold Demerits and great unworthiness of such Blessings, by reason of our multiplied Sins that we have been guilty of; whereby God is provoked to remove and take away these Comforts from us. Thus therefore we may lawfully follow the Hearse of our dear Friend lamenting, O what a Blessing have my Sins robbed me of! O my Ingratitude and Unthankfulness, my Pride and Passion, my Covetousness and Earthly-mindedness, my Carelessness and Negligence, what and how great is the Injury that you have done me! For you it is that God is angry with me, for your sakes he hath sent Death to visit my Habitation, and to carry my Friend that was the light of my Eyes and the joy of my Heart, captive to the dark and dismal Grave. Surely, my Brethren, there are none of us but upon a diligent search of our Hearts and Ways, may find enough to justify such a Lamentation, when we accompany the Corps of any of our Christian Friends to the Pit of Corruption; and O that upon a serious reviewal of our provoking Sins, we might be so kind to our selves as to look better to our Hearts and Ways for the future, lest worse things yet befal us!

3. From a Consideration of the Persons deceased, and that too either as good or bad.

(1.) If good, the greater Benefits and Blessings they were, and the more useful and serviceable they would have been to us, our Families, and the Church of God. O! how many Judgments have been diverted from, and how many Blessings have descended on Families, Cities and Kingdoms too, by the Prayers and presence even of one righteous Person? for the sake of one pious and devout *Joseph*, how wonderful
Gen. 39. 5. did the Family of *Potiphar* flourish and prosper? Whilst one religious *Lot* remains in *Sodom*, contending Judgments are
Gen. 19. unable to gain the Victory over such a sinful rebellious City. One godly *Elijah* becomes the Strength and Protection of a
2 Kings 2. 12. whole Kingdom, and is no less than the Chariots of *Israel*, and the Horsmen thereof. In short, all the Kingdoms and Nations

tions of the World owe their ſtanding to the godly People that are therein; and were it not for theſe, God would ſoon cut the Work ſhort in Righteouſneſs; they muſt needs therefore be bad Men who are not ſadly affected at the Death of good Men (*b*). That the Righteous ſhould periſh, and no Man lay it to Heart hath cauſed ſuch a black Mark to be fixed on the Jews as will never be wiped off ſo long as *Iſa.* 57. 1. ſhall eſcape the Fate of a Divine *Index Expurgatorius.*

(*b*) Fitz-Geffry's, in Eliſh. Lament. p. 26.

(2.) If they are ſinful and wicked, ſurely this muſt needs accent our Sorrows for their Death: What! is my Husband, my Wife, my Child, my Brother or Siſter dead, and yet too in a ſtate of Sin and Ignorance? What! are they gone down to the Grave, where there is no Wiſdom, nor Counſel, nor Operation, where there are no awakening Sermons preached, no earneſt Calls to Repentance, no Means nor Opportunities afforded them to work out their Salvation! Nay, are they not gone to the awful Tribunal of the juſt and righteous God, who will by no means quit the guilty? O what will their Condition be for ever! how ſad and dreadful, how wretched and miſerable to all Eternity! Such Conſiderations as theſe ('tis thought by ſome) gave Life and Vigor to the Sorrows of *David* for the Death of his ungracious Son *Abſalom*, whom he too ſadly lamented, 2 *Sam.* 18. 33. *And the King was much moved, and went up to the Chamber over the Gate, and wept: and as he went, thus he ſaid, O my Son* Abſalom, *my Son, my Son* Abſalom! *would God I had died for thee, O* Abſalom, *my Son, my Son!* q. d. Could poor *Abſalom* have lived to have repented of his Sin and Diſobedience, I ſhould have been glad, tho I had received the fatal Javelin that diſpatched him into my own Bowels; but alas he is dead, and *I fear damned too! O* Abſalom *my Son, my Son!* And here I cannot but think it both ſeaſonable and neceſſary to caution all that ſhall read this Sermon, whoever they may be, that their own Neglect and Careleſneſs may not prove the unhappy Source and Spring of ſuch overflowing Sorrows. Sirs, whilſt your ungodly Friends live and converſe with you, many fair Opportunities offer themſelves, wherein you may be ſerviceable

to

to help forward their Converſon and Return to God; but if you triſle them away till the Devil hath done his worſt with them, and Death hath confined them to their eternal Lot, you will have cauſe enough not only to mourn for them, when you ſhall be able to help and aſſiſt no more, but for your ſelves too, at whoſe Hands God will require the Blood of their neglected Souls.

In theſe caſes it may be lawful for us to mourn at the Funerals of our deceaſed Friends and Relations: But bleſſed be God, this laſt aggravating Circumſtance hath no place amongſt the Motives of our Sorrow this day; for tho we are met together to lament our Loſs of a dear Chriſtian Friend, yet not her Miſery; the cauſe of our Grief, is matter of her Joy and Triumph; ſhe having with *Mary* choſen the better part in her life-time, hath not at her Death given us cauſe to ſorrow for her, as thoſe that have no Hope, which makes it but ſeaſonable for me to enquire;

IV. And laſtly, What Tendency the right Knowledg and ſerious Conſideration of the State and Condition of our deceaſed Chriſtian Friends hath to mitigate our Griefs, and to moderate our Sorrows for them; and this will be evident, if we conſider,

*Firſt*, What this World is, that they who have died in the Lord, and are now ſleeping in Jeſus are removed from; and here let us not view it as it appears to the blinded Apprehenſions, and depraved Judgments of deluded Worldlings and ſenſual Men, but as repreſented to our Faith by the unerring Word of the God of Truth, which diſcovers it to be,

1. A World of Sorrow and Miſery, wherein it is as natural for a Man to converſe with Sorrows, and conflict with Difficulties, as for any Property to tend to its Subject. *Man* (ſaith *Eliphaz* to *Job*) *is born to trouble, as the Sparks fly upwards*, Job 5. 7. Which *Job* himſelf confirms, when he tells us, *Man that is born of a Woman, is of few Days, and full of trouble*, Job 14. 1. *q. d.* Man is born of a Woman, and as he hath received Being, ſo he hath derived Weakneſs from her, and

and his short Life is subject to many Cares and Distractions. Our early Cries and Tears at our Birth, evidence how soon we are called to act our sorrowful Parts in this World's Tragedy: The observation of which, I suppose, gave occasion to that Expression of the Heathen, (*viz.*) *Life and Sorrow are Twins, which are coeval* (c): And as our entrance into this World is obviated with Miseries, so during our continuance here, they become our inseparable Companions, which are so far from decreasing, that they multiply with our Years, even in the Perfection and Ripeness of our Age. When we have shaken off the Infirmities of Infancy, and have waded through all the Hazards and Mischiefs that youthful Precipitancy exposed us to, we find our selves no less miserable than we were before, having only exchanged our Evils and Troubles for those that are more burthensom and intolerable. St. *Paul*'s Catalogue of Miseries with a very small variation may be accommodated to our States, *Now we are in journyings often, in Perils of Waters, in Perils of Robbers, in Perils by our own Country-men, in Perils in the City, in Perils in the Country, in Perils by Enemies, in Perils by false Brethren; in Weariness and Painfulness, in Watchings often, in Hunger and Thirst, in Sickness often, in Heat and Cold. Besides those things which are without, that which cometh upon us daily, the care of all our Families, wherein who is weak, and we are not weak? who is in want, and we feel it not?* with a large *& cætera.*

(c) Ἀρ ἐστὶ συγγενὲς τι λύπη καὶ βίος. Menander.

2 Cor. 11. 26, 27, &c.

Neither is this our Lot as Men only, but even as Christians; we are not exempted from those common Calamities and Troubles that befal a miserable World. Man is born to Trouble, and the Christian, tho regenerate and born again, is not freed from it: for tho he hath assured hopes of Heaven and everlasting Glory, yet the way thither leads him through many Tribulations. As for the Good we meet withal in the World, it is such as serves but to give us a quicker taste and truer relish of the Evil that accompanieth it. And commonly (saith one) if we have but one good meal of Delight and Comfort, we must walk in the strength thereof many days; and having nothing to feed upon but Trouble and Discontent, lose the Pleasure many times

times with Grief and Crosses, before our Comforts be again renewed (*d*). This is the state and condition of those that live in this miserable World, and is it not a happiness to be freed from it? Why, Death hath done this kind Office for our weary and tired Friend, and placed her there where she is at rest from Trouble, freed from Sorrow, out of the way of all Harms, and out of the reach of all Danger. Methinks tho you grieve for your own Loss, yet you should not neglect to rejoyce in your Friend's Happiness.

(*d*) Downam's *Christian Warfare*, p. 568. Edit. 4.

2. Consider 'tis a World of Sin and Wickedness that your holy Relations are freed from. St. *John* tells us in his first Epistle, *Chap.* 5. *ver.* 19. *The whole World lieth in Wickedness.* St. *Augustine*'s Note is (*e*), "The whole World before "Conversion is no better than a filthy Hogsty, and a nasty "Kennel of mad Dogs. And is this a fit place, or suitable Company for holy Souls to live in, and converse always with? to hear those horrid Oaths that daring Dust belcheth out daily in our Streets against Heaven? the vile Reproaches that are cast on the holy Ways and People of God? to see God's solemn Sabbaths profaned, his sacred Ordinances contemned and slighted by a careless mad World? to see the good Creatures of God offered up as a daily Sacrifice to deviliſh Lusts, by sensual brutish Sinners, must needs be very troublesome to the Ears and Eyes of the new Creature: For this 'twas that righteous *Lot* vexed his Soul from day to day whilst he abode in *Sodom*, that Sink of Sin and Wickedness *. For this cause the Psalmist cries out, *Wo is me, that I sojourn in* Mesech, *and that I dwell in the Tents of* Kedar †. Moreover, our holy Friends themselves whilst they were here, were engaged in a daily Warfare, the issue whereof they often feared and doubted; their Enemies, the World, and Satan from without often assaulted them; the remainders of unsubdued Corruptions from within perplexed them. With their Struglings and Strivings there, they met with such Relicks of Atheism, Infidelity, Ignorance and Pride, Hypocrisy, Deadness and Formality, that they were often ready to cry out, not only with the Apostle, *O wretched Man that I am, who shall deliver me?* but, O, when shall we be deliver'd

(*e*) Nihil aliud est totus mundus ante conversionem, nisi ut hara porcorum, aut colluvies rabidorum canum.

* 2 Pet. 2. 8.

† Psal. 120. 5.

delivered from this Body of Sin? And now God hath anſwered their earneſt Prayers, and made Death to accompliſh their paſſionate Wiſhes; Have you not cauſe of Joy in your greateſt ſadneſs for them?

2. Conſider what that World is to which Death hath conveyed them: though indeed all good Chriſtians are not in ſuch a ready and prepared frame, as to deſire to be preſently diſſolved; yet all that are truly ſuch, are in a ſafe and ſecure State, and are ſo far ready, that Death ſhall poſt them into bleſſed Eternity, where their Faculties ſhall be advanced, and rendred capable of enjoying a Happineſs; the lively thoughts of which are ſo tranſporting, that imbodied Souls are too narrow to contain them. Such is the happy State of Holy Souls that are now in Heaven, that nothing adverſe or troubleſome can befal them, but a happy Period is put to all their Sorrow: There's no dolorous Pain, decaying Sickneſs, or diſeaſeful Malady; there's no ſweating, nor toiling, either to obtain or ſecure their Happineſs; no danger of Thieves that will plunder them; no Fear that the Sons of Violence from without, or that falſe Brethren within, will diſturb their Peace: There are no ſtormy Paſſions amongſt thoſe bleſt Inhabitants to render them uneaſy: There are no Cavilings nor Diſputings, no furious Parties, nor tumultuous Factions, no uncharitable Cenſures, or unjuſt Reproaches; but all is as calm and ſerene, as ſweet and harmonious, as perfect Love and peaceful Union can make it: There all Complaints of impure Hearts, and imperfect Graces, ceaſe. In ſhort, thoſe bleſt and bright Dwellers that there reſide, are totally freed from all defiling Sin and diſtracting Miſery.

Moreover, ſo abundant is the Satisfaction, Content, and Joy of Holy Souls in Heaven, that it will not admit of any craving Deſires after more: there they enjoy the bliſsful ſight of the ever-bleſſed and glorious God, in *whoſe preſence is fulneſs of Joy, and at whoſe right Hand are Rivers of Pleaſure for ever-more.* There they enjoy

the preſence of their King and gracious Redeemer, embracing them with moſt tender affection; there they enjoy the Company of Holy Angels, and of the Juſt made perfect, and are careſſed with all the Endearments of thoſe Heavenly Lovers. O glorious State! O bleſſed Society! And have we the comfortable Hopes, that our departed Friend is got ſafe thither, and makes up the number of thoſe rejoicing Souls? Ceaſe then to weep, ſhall I ſay? No, no, weep on, weep on for Joy. It is ſtoried of *Cleombrotus*, that having read *Plato*'s Book of the *Immortality of the Soul*, he went to the top of a Wall that bounded the Sea, and from thence committed himſelf to the Waves, that he might haſten his eſcape to that immortal State. Surely, were we not ſluggiſh in our Apprehenſions of that bleſſed Immortality, that Death hath tranſmitted our dear Friend to, the chearful thoughts of it would ſilence our complaining Sorrows, and make us ready to beſpeak our ſurviving Friends, as *Thomas* did his Fellow-Diſciples, when the News was brought to them of *Lazarus* his Death; *Let us alſo go, that we may die with her.*

John 11. 16.

*Object.* Our deceaſed Friends are but in part poſſeſſed of this Happineſs; for though their Souls are now triumphing in Light, their Bodies are lodged in the dark Grave, where Corruption ſeizeth on them, and the ſaucy Worm inſulteth over them, where they muſt be ſcattered, mingled and confounded with the Duſt we tread on.

*Anſw.* This is true indeed; but the trouble of our Thoughts about this will be abated, if we conſider,

3. And laſtly, That when our Holy Friends and Relations die, and their Bodies are laid in the Duſt, yet there they ſhall reſt in ſure and certain hope of a bleſſed Reſurrection to eternal Life; for *their Redeemer liveth, and he ſhall ſtand at the latter Day upon the Earth: And though after their Skin, Worms deſtroy their Body, yet in their Fleſh ſhall they ſee God; whom they ſhall ſee for themſelves, and their Eyes*

Job 19. 25.

*Eyes shall behold, and not others for them, though their Reins be consumed within them.* This we all own to be a necessary Article of our *Creed:* And for the Confirmation of our Faith herein, God shall afford us natural Resemblances of it, every Morning, and every Spring *(f)*. And the Instances that are given us of God's Power and Wisdom, are such, as may remove all Doubts of its being feasible: For can this be thought a Task too difficult for that God, who by an All-powerful *Fiat*, impregnated the barren Womb of Nothing, with a vast World? Is it not as easy for him to inspire our sleeping Dust with active Life and vigorous Motion, as it was to write all our Members in his Book, which in continuance he fashioned, when as yet there was none of them? *(g)* Or hath he knowledg and skill to tell the number of the Stars, and to call them all by their Names, which Psal. 139. 16. Psal. 147. 4.



*(f)* Dubitabitur, credo, de Dei viribus, qui tantum corpus hoc Mundi de eo, quod non fuerat non minus, quam de morte vocationis, & inanitatis imposuit animarumq; spiritu omnium animarum animatore, signatum & ipsum humanæ Resurrectionis exemplum, in testimonium nobis. Lux quotidie interfecta resplendet, & tenebræ pari vice decedendo succedunt, sydera defuncta vivescunt, *&c.* *Tertul. Apol. adversus Gent. lib. cap.* 43.

Quippe etiam terræ de Cœlo disciplina est, arbores vestire post spoliz, flores denuo colorare, herbas rursus imponere, exhibere eadem, quæ absumpta sunt semina, nec prius exhibere, quam assumpta——Quodcunque inveneris, fuit, quodcunque amiseris, nihil non iterum est, omnia in statum redeunt, cum abscesserint. Ideo finiuntur ut fiant, nihil deperit nisi in salutem. Totus igitur hic ordo revolubilis rerum, testatio est Resurrectionis mortuorum. *Tertul. in lib. de Resurrect. f.* 45.

Tota hujus mundi administratio, testimonium est Resurrectionis futuræ. Videmus certe hyemis tempore vel adventu, arbores spoliari pomis, nudari foliis, sed eas rursus verno tempore speciem Resurrectionis exprimere, quæ primo quidem incipiunt turgere in gemmis, tunc ornari foliis & floribus, & postmodum pomis gravari, *&c.* *August. Serm.* 34. *de verbis Apost.*

*(g)* Qui ergo nihil fueras, priusquam esses, idem nihil factus, cum esse desieris, cur non possis esse rursus de nihilo ejusdem autoris voluntate, qui te voluit ex nihilo? Quid novi tibi veniet? qui non eras, factus es, cum iterum

which are so confused and scattered in the Sky? and shall it fail him to count our scattered Dust in the Grave, to range and dispose the various Parts of our dissolved Bodies, into their due Situation and Order, and to reduce them into a temper fit to discharge vital Functions? Besides, we have manifest Experiments of the Resurrection, (*h*) as the raising of the Ruler's Daughter which had been but newly dead; the Widow's Son of *Naim*, as he was carrying to Burial; and of *Lazarus*, after he had been lodged in the Grave three days: And a more remarkable Instance than any of these, was that of our Saviour's Death, concerning which the Evangelist tells us, *That many Tombs were opened, and many Bodies of Saints that had departed, arose; and coming out of the Tombs, after our Saviour's Resurrection, entred into the Holy City, and did appear to many.* But above all, our Lord's own Resurrection is an uncontrol-

Mat. 9. Luke 12. John 11.

Mat. 27. 56.

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iterum non eris, fies. Redde rationem, si potes, qua factus es, & tunc requires, qua fies, & tamen facilius utiq; fies, quod fuisti aliquando, qui æque non difficile factus, quod nunquam fuisti aliquando. *Tertul. Apol. adversus Gent. lib. cap.* 45.

Si iterum dubitas, quomodo possis reparari post mortem, restitui post cineres, & ossa consumpta. O homo! si dicere velimus, quid fuisti antequam in utero matris concipereris? nihil utique. Deus ergo qui te creavit ex nihilo, nonne facilius potest facere, quod ante jam fuit, qui potuit creare quod non fuit? Qui te ex gutta informis liquoris in tuæ matris utero in nervos, venas & ossa jussit excrescere poterit, mihi crede, de utero terræ iterum generare. *Aug. de pœnit. lib.* 2. *cap.* 2.

(*h*) Audivistis enim quod Dominus Jesus mortuum suscitavit. Sufficit tibi, ut scias, quia si vellet, omnes mortuos suscitaret: & hoc quidem sibi ad finem seculi servavit. Nam quem audivistis magno miraculo quatriduanum mortuum suscitasse de sepulchro, veniet hora, sicut ipse ait, quando omnes qui sunt in monumentis audient vocem ejus, & procedent. Resuscitavit putentem, sed tamen in cadavere putente, adhuc erat forma membrorum. Ille in novissimo die ad unam vocem, cineres est redacturus in carnem: Sed oportebat, ut modo aliqua faceres, quibus datis velut sua virtutis indiciis, credamus in eum, & ad illam Resurrectionem præparemur, quæ erit ad vitam, non ad judicium. *August. in Joan. Tract.* 49. *cap.* 11.

controulable Argument of our Reſurrection (i); and ſo our Apoſtle makes uſe of it as ſuch in the Verſe immediately following my Text, *For if we believe that Jeſus died and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him.* Chriſt roſe not as a private Perſon, but as the Head of the Body his Church: when he took up his own Life which he laid down for us, he took up ours too; he looſed the Bands of Death, and broke the Bars of the Pit, not only for himſelf, but for all Believers alſo; and ſo he became the firſt-born from the Dead, and they the Sons of the Reſurrection. So that the dark Priſon of the Grave is now turned into a Dormitory, a Place of Repoſe for thoſe that ſleep in Jeſus, until the ſounding Trumpet ſhall awaken them to a Life that hath no Death attending it. Were our departed Friends loſt for ever, what Conſiderations ſhould we have to revive our drooping Spirits? But if we believe that Jeſus died and roſe again, we have ſo firm a Foundation to build our Hopes on, of the Reſurrection of our Holy Friends that are now mouldring to Duſt, as that Infidelity it ſelf is not able to undermine. "Write it (ſaith the now glo-
"rious *Baxter*) on the Grave-ſtones of your Friends, *Treatiſe of*
"that CHRIST IS RISEN; and that BECAUSE *Death*, p. 205.
"HE

(i) Reſurrectionem Chriſtiani novimus in capite noſtro jam factam, & in Membris futuram caput Eccleſiæ Chriſtus eſt, Membra Chriſti Eccleſia. Quod præceſſit in capite, ſequetur in corpore. Hæc eſt ſpes noſtra, ad hoc credimus, ad hoc duramus, & perſeveramus in tanta malignitate hujus ſeculi; conſolans nos ſpe, antequam ſpes fiat res. Res enim erit, cum & nos reſurrexerimus, & in cœleſtem habitum commutati, æquales Angelis facti fuerimus. *Aug. in Pſal.* 65.

Credentes enim Reſurrectionem Chriſti, in noſtrum quoq; credimus, propter quos ille & obiit & reſurrexit, ergo cum conſtet de Reſurrectione mortuorum, vacat dolor mortis, vacat & impatientia doloris, *&c. Tertul. lib. de patient. f.* 7.

Chriſtus primogenitus ex mortuis, primitias Maſſæ corporum noſtrorum quas in ſepulchro poſitas ſuſcitavit, perrexit ad Cœlum, ſpem nobis Reſurrectionis in Reſurrectione proprii corporis tribuens, unde & omnes ſic ſperamus reſurgere ex mortuis, ſicut ille reſurrexit, *&c. Hieron. ad Pammachium.*

" HE LIVETH, WE SHALL LIVE ALSO; and
" that OUR LIFE IS HID WITH CHRIST IN
" GOD, though we are dead; *and when he shall ap-*
Col. 3. 4. " *pear, who is our Life, we shall also appear with him;*
" and then the Bodies of our Friends that are now sown
" in Corruption, Weakness and Dishonour, shall be rai-
" sed Incorruptible, Strong and Glorious: Then these In-
" habitants of the dark Grave shall be brought into
" Light, and shall commence Sons of the Morning:
" Then the two old Friends, Soul and Body, that are at
" present separated from each other, shall meet, arrayed
" with those Beauties as shall charm them into an eternal
" Union: And thus united, they shall be for ever with
" the Lord; wherefore comfort one another with these
" things.

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*FINIS.*